

The true Humility of Christ

Scripture values highly the spiritual trait of Humility. The old and new Testaments are replete with references to the subject. This short study focuses on the humility of Christ with respect of him being the Logos of eternity past.

Php 2:5 Let this mind be in you, which was also in Christ Jesus:

So, the admonition taken in this verse is that we should be of the same nature as Christ in respect of the true humility he processed while here on the earth.

Php 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

The common interpretation of this verse says that Christ did not think it was robbery to say he was equal with God. That it was acceptable for him to do so. But as we shall see that is not the case. A more accurate rendering of the verse exists.

Thayer Definition: Robbery

- 1) the act of seizing, robbery
- 2) a thing seized or to be seized
 - 2a) booty to deem anything a prize
 - 2b) a thing to be seized upon or to be held fast, retained

Philippians 2:6 Amplified Bible (AMP)

⁶ who, although He existed in the form *and* unchanging essence of God [as One with Him, possessing the fullness of all the divine attributes—the entire nature of deity], did not regard equality with God a thing to be grasped *or* asserted [as if He did not already possess it, or was afraid of losing it

My comment

Then the real sense of this phrase shows that it was not in Christ`s nature to “appear” to be holding onto or seizing his divinity. Even though he could have. He made himself into a form of a servant and did not grasp for his divinity. He did not want to appear to be equal with God as if he was trying to covet that position in the godhead. He knew of his position in it. He wanted to appear as a servant, divested of his glory and as a result displaying his humility as an example of the true nature of the godhead and as an example for us to follow.

Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

But made himself of no reputation - This translation by no means conveys the sense of the original According to this it would seem that he consented to be without distinction or honor among people; or that he was willing to be despised or disregarded. The Greek is *ἑαυτον ἐκένωσεν* *heauton ekenōsen*. The word *κενόω* *kenōō* means literally, to empty, "to make empty, to make vain or void." It is rendered: "made void" in Rom 4:14; "made of none effect," 1Co 1:17; "make void," 1Co 9:15; "should be vain," 2Co 9:3. The word does not occur elsewhere in the New Testament, except in the passage before us. The essential idea is that of bringing to emptiness, vanity, or nothingness; and, hence, it is applied to a case where one lays aside his rank and dignity, and becomes in respect to that as nothing; that is, he assumes a more humble rank and station.

The same attitude existed in the conferring of the office of High Priest to Christ, It is said that he did not seek or covet that position as well

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Adam Clark/ Heb 5:5

So also Christ glorified not himself; - see the notes at Joh 8:54. The meaning is, that Jesus was not ambitious; that he did not obtrude himself into the great office of high priest; he did not enter upon its duties without being regularly called to it.

He did not promote himself. He honored the Father and in turn the Father honored him as a witness to his faithfulness.

Joh 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

If I honour myself - If I commend or praise myself. If I had no other honor and sought no other honor than that which proceeds from a desire to glorify myself.

My honour is nothing - My commendation or praise of myself would be of no value

John 5:31

Albert Barnes' Notes on the Whole Bible

If I bear witness of myself - If I have no other evidence than my own testimony about myself.

My witness - My testimony; my evidence. The proof would not be decisive.

Is not true - The word "true," here, means worthy of belief, or established by suitable evidence. See Matthew 22:16; "We Know that thou art true" - that is, worthy of confidence, or that thou hast been truly sent from God, Luke 20:21; John 8:13, John 8:17. The law did not admit a man to testify in his own case, but required two witnesses, Deuteronomy 17:6. Though what Jesus said was true John 8:13, John 8:17, yet he admitted it was not sufficient testimony alone to claim their belief. They had a right to expect that his statement that he came from God would be confirmed by other evidence. This evidence he gave in the miracles which he performed as proof that God had sent him.

The type of nature that exists in the godhead is revealed in James 3:17

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, *and easy to be intreated*, full of mercy and good fruits, without partiality, and without hypocrisy.

So, when we view Christ and what type of man he was to be around, we can look at these characteristics that emanate from "above" and realize that he was very easy to be around. The phrase "easily entreated" carries with it the connotation that it is easy to reason with, and easy to get along with. The same concept is mentioned in Isaiah 1:18 where Yahovah says "let us reason together."

It is striking and remarkable that Christ who existed as the logos and created the Angelic kingdom and the Universe could exhibit such a humility towards the Father and towards mankind as part of his nature. It is very difficult for us to comprehend it in all of its depths This is what is called true humility.

Mankind, on the other hand, regularly displays his arrogance towards God and exalts himself in his so-called accomplishments on the earth continually. There are many brethren who have sought desperately for an office in the body of Christ where they can be in charge and try to have influence over the brethren. Unfortunately, that attitude still exists today in some circles.

It then behooves us, as the called-out ones, to display the same supernatural humility that Christ displayed in our lives through the power of the holy spirit. The humility that is from “above”. The same humility that was and is the nature of Yahshua, the Christ, the logos from eternity past.

Mark Rusinko

It is both striking and remarkable that Yahshua displayed such a degree of humility in the plan of salvation of mankind that it is difficult to comprehend. From being self-existing as the logos with the Father from eternity and being the one who by his power brought the creation into existence, He divested himself of that power of self-existence and became a man subject to death. He then had to depend on the Father to restore that power and glory to him at the resurrection.